

M 1968
Boston Meeting
Barn
Friday November 20, 1970

MR. NYLAND: So we are a little conglomeration, huh? Boston, and also Pacific coast, and then, of course, us. The last full meeting, this kind of a meeting, we will not have so often anymore, tomorrow lunch, and then, of course, the regular Friday ~~now~~ ^{— on / for} Saturday music, and then Sunday at lunch. That is our number 1970 and as you know that will be the last, the last of regular meetings; change of scenery, change of tactics, change of ^{emphasis} ~~impetus~~. I think it will be quite useful. I don't think it's going to be easy; but of course it doesn't matter if it isn't easy as long as there is an aim. And if the aim is clear, and we have patience, we can get over the difficulties.

I hope there won't be too many. The last three - four weeks have been extremely difficult as many of you know, and I hope ^{that} it will let up a little bit, but it may just be a hope and if it doesn't, we still have to continue to work more. Because that what are the difficulties, of course, are mostly in our outer life and our reactions to such events. ^{and} The reason why it is difficult is simply that we have not very much to go by for our inner life, and when we look back, trying to consider what we have gone through, what we have done, meetings we ~~had~~ ^{have} had, several years ^{— and} in the last two or three years ^{at} there ~~in~~ the Barn [—] activities [—] before that almost two years' work in Brewster, and before that, only meetings.

Meetings.

When did we start? About twenty-four or-five years ~~ago~~; ^{that} Why? You know, this is the last meeting also of/what we call the Boston series and I'm very, very glad that so many came, ^t that the attempt was made, that you really felt that you wanted to do it, and that you could make arrangements. I hope it will be good for all of you. It will be useful of course to see some people here and see the Barn, for those who haven't seen it, to get a little bit more of a tangible ~~idea~~ ^{XX} idea of what we are trying to do ~~XXX~~ and what we can, to some extent, at least, create. If you went to the Pacific Coast, you would find similar conditions; also there, very much growing and a great many difficulties.

But again, I say, it doesn't matter if there are difficulties as long as there ^{an} is/understanding among the different people who have to work. ^{and} the only way by which there can be a certain understanding is by reducing the emphasis of outside living and concentrating on one's inner life, and that the aims ^{is} connected with that as a possible development of man, on Earth, and of course it has to be very well understood. I have great hopes in ~~the~~ small meetings - I've said that before, but I would like to say a little bit more for the benefit of Boston and also for the Pacific Coast because I think they also should start similar groups. ^{Boston} ~~Boston~~ can profit by what we ~~h~~experience here at the present time, and it may not be necessary for me to go there for that purpose. I will assure you that I will come to Boston again, at certain times; only it is not as a regular event and I have to be free to know when that might be. Pacific Coast, I have to go. I do not know exactly when, but after Thanksgiving, there will be a little bit more time and I will not be as much bound by being here. Although the difficulties here bind me, and when certain things take place I get a little worried every once in a while what to do.

To some extent even I ask, do we really deserve the difficulties that we have and if it is ~~is~~ a good indication, are we utilizing them. And also last night's ~~the~~ meeting, I listened to it today. It ~~was~~ ^{is} in connection with a variety of different things that I would like to make this so-called fourth meeting of Boston like a resume, a recapitulation, a reaffirming, and a restating: what is

our aim really? so that it could become clearer for all of us when this aim is defined sharply enough that you can agree with it if you understand it and that perhaps, you will not agree with it, almost I would say, if you don't understand it. Because from my standpoint the aim is an extremely logical one and the aim is so closely connected with the development of oneself and also the way one wants then to Work, which is quite unique, because it is a translation of a dogma into a doctrine and without getting stuck in the dogma and theorizing and keeping on talking and philosophizing about it; ~~the~~ the mind ~~has~~ ^{has} to be emptied every once in a while of those kind of thoughts and ^{then} the thoughts have to be converted into an activity, which, of course, is related to ordinary life, because there is nothing else for us.

We live on Earth. We live our ordinary life, and it brings up time and time again the question of motivation. Why is it that a person is interested in Work? Why is there even so much discussion? Why is there sometimes even losing tempers when one talks about Work? It's possible of course to become enthusiastic, and also a little fanatic, but it's not very becoming when you are convinced that that what you propose to say, that you say it in a certain way that it becomes harmful to someone else. It is not justifiable at all. The tone of last night, to ~~say~~ ^{stay} with that for a moment, was not right. The questions were not right. The answers were good attempts; but the after-meeting was much too loud, much too much talking, interfering with each other's talk, and at times the language I did not like.

You talk ~~on~~, also at the after-meeting, about serious questions. You don't use ordinary language for that and definitely not crude language; and you must watch your words very well. You must watch your tone, extremely well, because you will never be convincing by shouting. When you have something to say that is the truth for you and it is based on what you know and even if it is a statement about things you don't know, you don't necessarily have to raise your voice. You can be quite emphatic ^{and}, even then, speak slowly in order to emphasize what you want to say, and not simply letting your mouth rattle things off. The aftermeeting

particularly is for people who have in the previous meeting explained Work and then, in the aftermeeting, they, among themselves, should show that they understand Work and that then there is Work among them and that they make attempts at such a time to speak from a place where Work should be discussed from, and not only from your mind.

So in that way I was disappointed. Of course, such things can be straightened out and one can learn, with patience, but there is still a great deal to learn about that particular nucleus; and you have to get together. And when I say that it has to become more and more like ^{the} small meeting in which there is an exchange of ideas on the basis of Work and trying to explain lucidly, clearly, what is Work and what and, so forth, you have said and why you said that. Don't get involved in it too much that you lose yourself.

One can emphasize many things in many different ways. Don't take the ordinary ways of ordinary unconscious life. We talk about important things in one's life. We always have. In all the meetings, we have had, there was all the time the emphasis on Work on oneself with an explanation why and many times talking about motivations, many times talking about applications in daily life, and very many times talking about tasks. Try ^{ing} to make things clearer and clearer and over the years, gradually adding a little more information so that you could follow it because, if, in the beginning you would have had too much theory ~~or~~ too much perspectives, you would already have lost yourself in the simplicity of an application, and although in the beginning we talk about this A-B-C, I've said and it was repeated last night quite well, there is the rest of the alphabet and life goes on until the bitter end - Z, to be able then to have a realization of the total existence of oneself, not just a little bit about a little bit of an explanation, perhaps. This includes, of ~~the~~ course, the reason why we are interested in this kind of Work, and ^{thanks} to Gurdjieff, have an idea of what is meant by the application of Work and ^{the} method, and the description of a method and very simple rules to follow; and if one tries to follow them, how many different things gradually are uncovered and that, of course, this kind of Work always must lead to

an increased knowledge of oneself and to the fact that such knowledge becomes more reliable because we are in search of truthful statements about oneself; ~~where we are because that will go on quite easily, with all the ups and downs of~~ ^{where} ~~I'm~~ not primarily interested in description of daily life, ^{and all the differences} of opinion in an unconscious state.

The aim that is required for the wish to continue with Work is always to see where is the language that we all can understand, even if the application of such a language may produce different kind of results dependent on a type or dependent on the application, dependent on an understanding of Work and how it should be and when it should be applied in one's daily life and what then, the results are, based of course with this application of where we started from, which is our personality. And it is not going to be changed, not that easily, and we don't really have the means of understanding in the beginning of what is meant by an objective world or even the description of ^a the state of being awake. We have no means of knowing if heaven is paved with gold; and still we talk about such concepts, wishing them to be here or to give a man during the time that he is alive on Earth, a chance to Work on himself. And immediately you could ask why he should want to Work and this is a very delicate question for different people, and not always explained in the same way by the usage of the same words.

There are so many different ways by which one reaches Work and also that one continues with it; and the result which one reaches in ~~in~~ a possible application or attempts, in which are included many times the non-wish, still having a knowledge, sometimes say, ^{ing,} I still have a desire, but I cannot Work and I don't, and I lose interest. And all the varieties which are quite logically on the road to development and evolution for a man, ^t ^{are} they ~~are~~ different for different people. And when a group is together and questions are asked, how often have I said that you must learn to understand where the level of the question is and then link up ^{and} with that. Why? For trust. So that they know what you are talking about/^{that} in your experience you will allow differences which are not your experience, but about which of course you know since you have looked around and you have pondered about Work.

Work is not put just in a little bit of a few words and then there it is. Even if the emphasis in a group is on Work, Work as principle always has to appear and has to be mentioned, but a great deal of the discussion must be about ordinary life, because that's where Work is applied and that is where the results are obtained. They are not obtained as a result of the living of your inner life - not for a long time. As long as you are on Earth you are bound to this Earth. You are not living on a planetary level, and you have no right to say that gradually this ordinary life disappears. You can have in your mind that the emphasis is more and more on the possibility of a development of 'I' or an understanding of objectivity. That of course is logical, but how do you come to the conclusion even that an 'I' exists? Only by applying your ordinary mind at times to a result that you have obtained by means of objectivity. Don't think for a moment that you are objective for any length of time. You cannot be. It is in the nature of a man not to allow himself to be that because he is an ordinary man, and he has lived his life on Earth with ~~the~~ all the different aspects that ~~you~~ are given to him by Mother Nature.

A man on Earth lives with interests. He becomes, in his life, when he wishes to become mature, and he grows up, ^{he} takes in a great many data. He wants to digest them for many many different reasons probably, but he becomes a little learned. He becomes a little more knowledgeable. He becomes a little bit more dextrous. He perhaps understands a little bit about art and becomes creative. He even thinks about religion and philosophies and all the different aspects that ordinary life offers, not necessarily going in the direction of an ordinary superficiality. And, even at that, a man can be intensely interested in politics. He can actually mean extremely well that he wishes to be elected in order to help his fellow ^{man} ~~men~~. Many men become interested in charity, not so much for their own sake and to be admired by someone because they have given ^{ten} ~~then~~ thousand dollars to ~~the~~ a good cause, but for the honest wish of helping.

This kind of love, you can call it, exists in an unconscious state. The desire for scientific knowledge, probing into the depth of an atom or whatever you want to go to, the Moon and the rest, all of that requires on the part of a person who is really interested, a great deal of attention, still his ordinary life, you can say, unconscious. When one writes music or composes it, it is still ordinary life to such an extent that you need a piano or any other kind of an instrument and perhaps you get closest to it, when you can sing, but even that voice is subjective. When you are interested in all different kinds of pursuits, it remains your unconscious state on Earth. When you read about any kind of a philosophy which gives you a solution to certain problems which there may be in you, if you pursue psychology ^{and} psychoanalysis, you act in accordance with your science. If you want to reach a certain height for yourself in self-satisfaction, it doesn't matter what you are engaged in. It may be that you want to be a good garage mechanic, but then you do that with all the intention you can, and you reach, because of that, a state of dexterity which, as an obyavatel, could come very close to the possibility of a man becoming free.

Try to put ordinary life in the right place. Don't deny it. I've said many times we are not angels and we do not wish to become one, because an angel has not Work for a living. He happened to be placed as a seraphim somewhere up in the sky, if you want to believe that, in the kingdom of the Lord. And you can say, yes, there is a harp and there is music of the spheres. But we are not that way as human beings born on Earth, three-centered, and don't forget that the most important center for any man is his body. His brain, of course, wants to know, and his feeling wants to develop, but don't forget the dexterity with your hands and that what you have to do in ordinary life, perfect that. The introduction of Work is always parallel and that is why the answering of a question has to start with that parallelism. The understanding of the current of unconsciousness as developed in a personality; and in that, something is produced as a result of hearing about Work or reading about Gurdjieff or seeing

someone and getting hold maybe of ALL AND EVERYTHING, or hearing in a roundabout way, or seeing a group of people and becoming curious because maybe there is something going on that they should know and they want to find out a little because maybe - you never can tell - they don't want to miss anything. Something is alive in them when there is a desire even to come from the West Coast to come here. What can we offer? What are they looking for? What is the group here, moved to Warwick, aiming at? We can set up Chardavogne Barn Activities galore. We can invent them even. We can keep on having contact with the outside world. We can put it on a certain basis which is reasonable and which can include the realization of the trunk of the Barn, and to be fed by certain ideas and concepts, which will be useful to a person in the first place, of course, for the development of his inner life; for the aim he might have to become more emotionally complete, and the aim he might have to wish to go to God with his Soul and present God with his Soul, and asking the Lord to accept it. Whatever that may be for a man as a kind of an aim which may come out of curiosity. But / the curiosity has to be there in the beginning. But / that does not mean that I know how to Work. And even if it is put in front of me, do I have questions?

Do I know what place this Work really should occupy in my life? What are the motivations? How much do I know of myself? Do I know I waste energy? Do I know I am habitual? And without saying that these things are wrong, because what is wrong with habit? What is wrong with wasting a little bit when I see it all over, Mother Nature - ~~the~~ waste, in my opinion, when I see it and I don't know enough. My judgment about behavior of people ~~the~~ What do I know about them and their motivations and their education, their exposure to all kind of ideas - some deep maybe, some not so - parents who may not have taught, teachers who did not know how to teach, all kind of scientific development, about which one stands in awe.

Many times I've said this, and the recognition of that kind of life now existing on Earth is not just done away with, because a personality consists of a body. That's his Earth ^{and} as he has in his own Earth such conditions which are

replica, you might say, of the Earth totally. But the understanding ~~of~~ ^{for} me is only what I know about my body, about my feeling, solar plexus, not very much about my heart, and about my mind functioning in an unconscious way, and not entirely complete and not all the different possibilities of the brain being utilized; and that there are many parts of the brain either atrophied or not as yet used, perhaps even reduced in some way or other, because of negligence of using whatever it may be. What do I know about my ^{body}? I've mentioned several times the wisdom of the body. How intricate; how delicate. How beautiful; ^{What} balance. When one says, I move my arm, it's right. You give a command; ^{How} does it move? Why? What happens? What happens to a thought? What happens to something you see? What is it that is recorded as a sound? What is your voice, your lungs, all the different organs within yourself? Do you think you can neglect that? You can just say, ^{if} yes, okay, but I'm going to heaven _? Oh no! You're on Earth! You were born here; you were not born on any of the planets. You happen to be on this ^{indicate} here Mother Earth, Mother Nature. That ought to ~~indicate~~ something.

When you have a center that represents the Earth and it is as large as it is and predominating - don't you think that has ~~an~~ meaning? And that the others are not developed - doesn't that have a meaning? And these are the questions that ~~occurs~~ ^{a person} and must really have a little bit of so that he starts to wonder.

I've said many times a man has to be a question mark. A person who comes to ^{work} of this kind has to have much more than a question mark. He has to have a wish to straighten himself out and to straighten himself out ~~too~~ ^{too}, not only embellishing his mind, which, of course, is a marvelous pastime. And, it is beautiful for oneself, but ^{is} that the aim ^{of} for a man when he has other particular properties? Aside ~~from~~ dexterities of hands and the ability and the marvelous construction of his laboratory which is his body with which he can manipulate; the potentiality of his feeling to become emotional; the wish to understand laws of the universe, to contemplate the stars and be in awe, to recognize that what is in a

little child and then, unspoiled, not as yet affected too much; the understanding of Mother Nature; the understanding of culture, different civilizations; the understanding of industry, scientific developments and applications; more and more understanding of philosophy, what they mean by wanting to find a system that will answer the questions. But what is it mostly for a man which ^{would} give him satisfaction? His relationship towards himself in which all the things of which he is made are in balance with each other. One has to start talking about that when a person says, "I cannot Work." Because, what is the motivation for a man? That it all of a sudden seems to appear when you hear about Gurdjieff and Objectivity? It's really very seldom. It can come, of course, when a person has lived a little bit and has tasted many things and has gone in different directions and already from early youth, had an aim for wishing to evolve. That is that he already, in being a black sheep among the herd, that he started to realize that things were not entirely the way they looked and quite definitely not the way they were explained in books; and that his studies may not have helped him ^{and} in his daily life, ^{and} It had to be considered a separate entity that even, if you became professionally a certain kind of a man, that maybe emotionally he was not developed enough, that personally in relations with family, he could not maintain a good role. That, of course, this question of his inner life and relation to that what is of a higher kind ^{and} we say of a higher nature, ultimately God Infinity, that that perhaps as a private relation for himself, has not enough been stimulated. And, still a person can feel and even, in moments of great distress, can become devotional. Of course, a man has to be much more all around, we all agree. It's not necessary to simply ~~to~~ go off in one direction, become an expert, because you become lopsided. And it is logical that if you expend all ~~of~~ your energies in one direction, that some of the others are going to be dying on the vine and they will shrivel up.

And, totally a man, if he is harmonious, has to have a balance between the three centers because that is a man. This is the way he was brought ~~up~~^{this} into the world-as a three-centered man. He was not an animal and not a plant; he was ~~an~~ a hunk of life in a form. So that even life in this form was distributed in three different directions and that there were certain organs that belonged to such, for general purposes. It is easy to assume ~~that~~ that there are these three centers although it is difficult to define them and they flow over ^{from} one ~~into~~ the other and ~~/~~ to make a sharp distinction between one center and ~~another~~[/] is a little difficult, but in a general way as an average, it's quite useful as an hypothesis for a man to take and to say, yes this is me, a personality. I can describe it even a little more, practically all complete as far as physics is concerned. The body is all there. All that is needed is to die to this Earth and the emotional or feeling center, ~~there~~ is something still wrong. It is not a center. It is distributed over the totality of the body with nerve nodes which give signals to my solar plexus~~x~~, solar plexus a little bit more of a conglomeration of certain cells functioning in a certain way by rates of vibration which ~~are called~~^{I call} simply, a feeling. But my heart is very seldom in it unless I'm really touched; and then, that heart has double function to fulfill. It is necessary for the blood circulation, but it is not really equipped to take care of higher emotions. And my brain, every once ⁱⁿ a while saying things and having an insight and being reminded and perhaps having a concept out of this world, sometimes ~~the~~ ^{it's} projection of something into space which then is registered in some kind of a truthful experience for oneself.

The brain - it's a center; ~~it's~~ in one place and it is located in such a way that it won't expand very much and ~~as~~^{as} it cannot engage in bringing other cells to the brain, as it were, that kind of a desire on

the part of ~~the~~ other cells would have to come from the cells themselves; and within the brain the cells there and all the different functions of the brain, I would almost say, are quite happy together, like a nice little unconscious family. ~~But~~ Once in a while one has, I say, thoughts of Karatas - a flashing of light and an insight and a realization, as if by means of a shock something stands still and one comes to the realization that life is perhaps a little different from the functions of one's mind and that, of course, regarding one's emotions, in prayer, if one is educated that way, or without being educated, even ~~agnostically~~, that there is some kind of a realization of certain things existing and for that one has awe because you cannot understand them with your brain and your feeling comes to an end much too soon.^{xx}

(All right, John.)

(TURNING OF CASSETTE)

And so we come to the real motivation of a man which is so different for different people. Because, we are not such fools. We have experiences in ordinary life, which we are confronted with and cannot always solve them, and there are problems and some we do not wish to solve; ~~it's~~ probably perhaps easier to adjust oneself. For others there is perhaps a thirst which remains and then it has to be quenched in some way or other and study and talk and going to conferences and having seminars and even being interested in pollution. It might not satisfy an ordinary person, only a little bit of a specialist or those who want to occupy their time and not to go to a little tea party or a ~~fee~~ ^{from} ^{from} affair. A man has a life and it is a little bit divided. There is quite definitely something that belongs to unconscious existence. There is something that is a little bit more ethereal and we cannot always put it in words and perhaps it is preferable not to try to put it in words for fear of doing it damage. We call it inner life. But, how much of inner life is there, and

And what kind of a judgement do I have about myself when all around me, I'm educated in remaining unconscious and having opinions and sometimes an opinion taken over from someone else; and sometimes not wishing to be original, because I would be pointed at; I conform to what I've called, of course, many times, the Joneses^s to be liked by others and not to create any disturbances in their mind. I want friends. I want to be admired. I also want to have acknowledged that I'm not the tail of a donkey; that I've accomplished certain things; that ~~for example~~ when I tell a story, that I exaggerate when it has to do with myself because I am in a good light and I appear and I appear as if I am a hero and with other people, I would love them to know it. I cannot conceal ~~conceive~~—conceit that easily. I love myself. We know that because it is nonsense to say that you don't. But then the other things, when I live my life, I find myself with energy. I take care of it more or less. I spend it. I'll assume that I am not so stupid, that I take care of my body, that I don't drink too much, a little; that I don't indulge in drugs because it is stupidity itself; or that I spend time for what? To sit, to be lazy or to be active or to be affected by opinions of other people and go from one seminar to another; and that I read galore, and try to digest it and cannot. But you see, that is not so important because the energy, when one is young, is superabundant. And I really do not think about it too much because I myself feel in health and I can do almost anything, move a mountain. And, of course, I try. Then I find out a little bit that it is not always that way. But you see gradually I start to think about how is time spent and what for and how is energy spent and how is the relation maintained and how is my own level of interest fed sufficiently that I get up in the morning with pleasure and that I really want to live a day the way I would like to live it. And how often it is crushed because I cannot go against

certain economic factors and I am dependent to a great extent on the outside world. And, of course, I start to know that. Because that what I call my ~~solace~~, ^{thought} is many times just a reaction to something that someone else affects me with.

I get impressions with the five sense organs. I digest them. How much of them are original? You can say, nothing. Because, they are all from the outside, and I have not made that outside primarily, unless I make a little beautiful castle as perhaps as a sample and I can touch it and I can say, "That's mine. I did it." But, that is so seldom ^{and} Even at that, one starts to admire, again, something that perhaps was produced because I was educated in a certain way and I have read ^{too} ~~through~~ many books.

What is it in a man that he starts to question? Because he starts to grow up and I say, he's not always a fool. He sees himself. He starts to consider, at certain times, the question of energies. He sees that he flies off the handle. He gets angry. He feels that someone is doing him harm. ^{And} of course, he says it. And, he argues, and he kicks back, and he hits. Of course, it's right, you ^{might} say, from an unconscious standpoint. Such things happen on Earth.

We are cruel to each other the same way as Mother Nature is cruel. The big ones eat the little ones. We also do the same thing. We stand on top of someone else if I can reach a higher position, without consideration. I am affected in ordinary life by what people say about me and I will defend myself. And then of course, I start to talk about truth. And then, I want to emphasize that I really want truth and then I say certain things because of associations and because of rationalization processes. And the total conditioning of myself, my mind primarily, of what I wish to call truth is very often something that's all right for someone else when it hurts, but it's no good for me when it hurts me. But when it is good for me, it is truthful for me, regardless of what happens to someone else.

Do we honestly have a measure and what we call it, as ~~as~~ conscience,
what is it? Built up out of what? And then we come back to culture,
civilization, people living here; whites and blacks, and then, not liking
one or the other, and forming the Black Panthers and exploding things; and
doing all kind of things to damage and to overthrow the government, because
we don't like what they do. And of course ~~we~~ are entitled. Because who
wants to pay more taxes than he has to? And when he makes a living
and ~~then~~ more than twenty-five percent or even much more than that goes to
some other kind of ~~an~~ expenditure with which he doesn't agree. You may
not like what they do in Albany and because of that you may have a
hearty dislike for a man like Rockefeller. But all these kind of
things, they belong to literature. You read about and you take over
and you have opinions which are not based on anything else but what
you have read. The originality in a man is extremely small. But you see,
all of that, it belongs to ordinary life and the adjustments can be made
and we make them. We have to. We suffer. We live in poverty and we want
to get out of it and we want
to do the best we can and sometimes we take the bread - the butter off ~~the~~
someone else's bread because we have to live.

What is it that motivates a man to want to continue to live, that
he protects himself, that there is something in him that he feels as his
life, he has to protect, simply because he was born? No, it is really
that he takes the credit for being born and the responsibility, which is
enlarged, because of his thoughts, that it belongs to him. Does responsi-
bility belong to a man? We say, of course, when a person is irrespon-
sible, he shouldn't be here, ^{he} should be in an institution. But are we
really so strict about that? When he ~~fails~~ feels in certain things that ~~he~~ is
not acceptable by society, it's easy; but when it comes to a shifting
conscience within oneself, it is extremely difficult.

What is right for me, for myself? I spend my day in a certain way.

I have friends of a certain kind. I read what I like. I do what I please, unless there are responsibilities which I feel I must follow up, and part of them, I may have assumed myself and a great deal has been laid on me because of other kind of conditions, including my father and mother. ^{And} I may not like it and I may try to follow the line of least resistance. But, sometimes it is extremely difficult to go through the valley of death. I don't like that of course; I object to it.

What will we say for a solution? Constant adaptation so that you get settled in ordinary life? Are those questions then answered? We talk about people where such questions have little value or, when they have a value, they are not as important as something else. That has to do with a realization of aliveness, the realization of being a man, and the realization that a man as he is now, is not really a man; ^{and} that he loses control over himself too often, ^{and} that he does not always know what he is saying; that he follows what someone else is telling him without questioning; that he has no originality in his thoughts to speak of. He certainly is not a genius, not average. That he can live the way he lives by adaptation only, and at many times he has to do things he doesn't want to and gradually in living and in the relationships, he does not know how to feed a relationship and maintain it. This is really the trouble. It becomes monotonous. We become bored. We don't know what to do. We get to the end of our ^{string} strength. And, we run up with our heads against the wall and we don't know what to do further. Because, you watch yourself ten years ago, how you will be ten years from now. You look at people you know who are older. What have they? Can you rely on them? You go to them for advice. What do they give you? What is published as ^{so} called advice to the lovelorn? How can

you solve your problem?

These are the kind of problems that start to exist in a man for which he wants an answer and he does not want to get into an ivory tower and exclude himself from life: and it is not normal for him to become a monk or a devotee and go into a Sisters' home. It is not normal, I say, because he avoids certain things although it may be explained, that a person wishes, already early in life, to devote his life to God, and nothing can be said about it. That is, no criticism whatsoever, than only that it seems, as if they are not fulfilling what really was meant for them to be used as talent on Earth. And I say again that a man has three centers and that the three should become full grown. You can quibble and argue and it doesn't make any difference whatsoever; because you will, sooner or later, wish to become free from all this quibbling, from all these kind of thoughts; from all this kind of bondage which we call human; and you want freedom for your life as you will have at least for the physical body when life in you dies physically. And the aim, indicated by a life span, might really mean that there is a very definite reason for a man to exist only for a certain length of time. And when one says, "Yes, it is much shorter than it used to be," perhaps, there is a reason for it; that we did not understand life and that we allowed certain conditions to grow without knowing. Or, as Gurdjieff sometimes says, that there was an organ Kundabuffer implanted which made man not see the truth and mix it up an elephant with a fly.

But whatever there is, that you want to give it a reason, for yourself, do you verify it? Can you see yourself as you even grow older even if you are still young and the limitations are not as much as when you get a little further along? Can you see already yourself settling down, crystallizing out, not being interested? Or, does it

stay as you in you, as a wish like Parsifal wishing to find a Holy Grail?

Why do you think such a person existed or was described? Why, you think at times, were messengers sent from above, as we say from above who at least lived on this Earth and preached and said certain things in order to free mankind, to remind mankind of their aim, to bring back to mankind what they had lost, and to open an opportunity for them to develop in a different way and not to believe every thing that happens to come in front of their eyes? Such an attitude a person should have, I believe, when they wish to come to groups in which Work is explained. But you have to let's use the word awaking them - awaken them to that. You have to make them feel that there is something to be done by them. You have to make them realize that the way they are - it is not something to be liked all the time, ^{that they cannot all the time} be proud of themselves and their behavior; of the kind of thoughts they have and the feelings they have; that they are many times self-centered, and it is not right for a group of people not to care for each other, at least to a certain extent wishing to share certain things. Gradually, one's emotion must change from that kind of a feeling of self-centeredness into a real depth of emotion, including different forms of life. You remember the saying at the Brieure in the study house: Love animals first. But we don't do it, because we only keep a few pets. We don't love animals. We have not that attitude. We, our Western Civilization, it's different in different parts of the world, and if you have traveled a little bit, you will know if actually you can put your feet under the table of a stranger, and if you have to talk a few different languages, even sign language with your fingers, and if you see different habits in different countries, particularly the

when things are quite quite fundamentally different, and the tropical ones, where also this attitude towards, call it religion, was changed or still was maintained and not changed as much as we have changed it, and what are we doing about such spiritual life?

The church of course, does not help at all and one knows it, and still, of course, you maintain it, also, habit? And not ~~that are bad, but habits~~ habits, without a consciousness is nothing. It is just an ordinary little behavior of your body. All the problems of a man that he has in ~~the~~ his thoughts or his feelings or his sex - how is he solving it? What's he doing with all of that as talents and sometimes, holy energy to be used, and misused, and not to be used for the right kind of a purpose? Why don't we--why do we call that difference between procreation and creation, real creation? Then it must be worthwhile. When it is real creation, it must be something out of this world; otherwise, how will it help one? As long as one still has ~~the~~ belief that you can settle affairs by means of science and philosophy and by means of art and by means of your ordinary religion, in the form of a little dogma that stays, dogma and never will be applied in daily life, not in each day of the week but is reserved for Sundays or a little bit when you go to - to confession; or sometimes when you pray, when you have a headache. I've said it so many times. These kind of wishes belong to ordinary life. They have to be settled by ordinary life.

A wish for Work has to do, of course, with the possibility of a man evolving, that is, that he grows out of this kind of bondage and that there is something developed that is not destroyed by the laws of the earth, that is the sole aim; but that, in that kind of a process, he becomes a different man in ordinary life because he achieves and reaches more insight into himself- more ability to do

certain things that he would not do and a thought that will give him for himself a direction, a light, where he wishes to ~~go~~^{go}, and with his emotions, the force that he then is enabled to continue even if the obstacles are quite large and sometimes look as if they cannot be removed.

When a man starts to think in that kind of a fashion, he then considers what is there in me that could be developed? What is there that is still potential? What is ~~socalled~~ undeveloped? What has been left by the results of ordinary civilization and education taking away? What has been left that is still my own and what I still could claim?

¶ There is where the questions will start. I do not always like myself.

I dont think it is right that I am uncontrolled. I dont think it is right that I consider myself as the central place. I dont want to be selfish all the time. I want to have for myself a different kind of life that is not as much affected by the outside world. I want a special kind of a relationship, as it were, to prepare for the possibility of dying; or whatever different motivations there may be. I sometimes have to hate myself in order to say I wish to Work, because Work must be based on ^{some} such a sincere effort and when it is not there as yet, don't criticize, and don't tell such people that they have to work à la ABC or the rest. That is not their life. Their life is serious and they ask a question, "What can I do in this?" And don't talk for them the kind of nonsense they cannot understand at such a time. Be sympathetic; let them know that you understand that kind of an experience and that gradually when they start to realize what is meant by Work, that it could help them, and that after all, being a human being, and if they could believe in the question of Karma, that there is something that they have to do about themselves.

That it is here, being placed if they wish by God or the Lord; or be grateful for their life and then having to do something in order to atone themselves, to establish a bridge between this world and the hereafter, no matter out of how many different layers the hereafter is made up, but at least to be free from this earth in order to grow up and to fulfill an aim and his responsibility in this life already, wishing to shorten the time of this kind of bondage, to try to understand now what may be in the way so that then one can start to learn how to accept oneself, because that after all is the only thing that will help. If I can, regarding my self, become less and less critical; if I can see, that is, become aware of myself as I am and can accept it, I will not be critical and I will not wish to change. But of course for that acceptance, I have to understand that I am unconscious. In that acceptance, I remain unconscious and because of that, I did not know everything about conscious beings. And for that reason, I will take myself as I am because I have to stand on something solid if I want to grow.

The foundation for me is the acceptance of myself as I am and that I call objectivity. And in order to understand where that objectivity is placed, I have to make a place for that; and it can be in my mind and it can be in my heart, a place for the registration of an objective fact about myself. I dont have to talk about difference of form and life. I talk about life when it is expressed in certain forms and the forms are the ones I start, in our terminology, to observe from a standpoint, from something that has a different kind of a quality than what I am made of. I say I want something conscious. I want something as a present- as a presence to me of a different nature. I want Great Nature to understand what I am in my wish to become like Great Nature. I want ~~That~~ to understand that I wish to get rid of ~~M~~other Nature.

Then something starts to be born because then one has a little bit of an aim of realizing that something has to be done with one's vanity, with one's laziness, with one's ~~irresolutions~~ ~~irresolutions~~, with one's inabilities at times to speak the right word; with standing there and not knowing, and one should know; not doing, and one should do; and feeling and not feeling, and one should feel, that there is something lacking in a man, that he is incomplete.

That one must know, because there is no reason to Work unless you know you are incomplete. And, as I say, said before, maybe you have to hate yourself a little bit for that fact, that you can ask even ~~by~~ God, ~~Why~~ is it that I am incomplete when I was born on this Earth? Why is it necessary for me to do Work? If I'm God's child and, don't talk to me like that because then I expect to be a child and brought up in a family. But I'm not; I'm bound ~~by~~ this Earth and I know it. I can explain it; also the wisdom of the Lord. ~~And another way of saying it:~~ this little Earth happens to be ~~in~~ ⁺ in the cosmic ray, and all those things are just words.

I ~~find~~ myself bound. That's the conclusion I must come to. And I am in ordinary life unable ~~to~~ take away all the knots and be free. Now those are two statements and one has to come more and more to that kind of conclusion in order to find out why you want to become interested in Gurdjieff and why you want to Work and you may have to go through a whole lot of rigamarole of talking about yourself until you find out. Allow it, always, if you can, a background. There is a way out but you must then listen, and when I tell you if you wish to know it and we will tell you all, I give- I give you a task then the task is for the task in order to wake up. The task is always to bring about an objectivity somewhere. The task is not for a further study of yourself, like accumulation of all ^{the} kind of knowledge and adding more and more of that kind of knowledge, even if a little bit is already absolute, doesn't help me. I want to have an "I" that stays with me and I wish

This

that "I" to grow. Why do we call it an "I" in the image of God, as if God would come down, as if that is the messenger for oneself? ~~It's~~ if that could be of help as a guide? and then my life, what is my life when it is free from the physical body?

All of it for the time being ~~it~~ would go into an emotional state, a heightened state.

Sure, ~~I~~ want that kind of a height, but I want ~~it~~ be conscious. I'm not interested in hallucinations. I, of course, I can be high by allowing fantasy to take place, but it doesn't help me. I fall back again in ordinary life and perhaps even much worse.

I want Work on myself and even then, you might say, credit for my honesty in wishing to Work, so that I get a degree based on such credits; that I wish it with all my heart and my mind, whatever there is of it and definitely with my body when it can in a posture remain in this sense now, religious. And hoping and wishing and stretching out its arms towards heaven, because that for me in space, is the

only direction I know about when I want to get away from the Earth. ~~Such motivations to begin, to understand it, to be encouraged for work, must exist in a person who wants to Work, not to be criticized; not to be there as yet~~

but to be encouraged to keep on taking life seriously, to try to see more and more of oneself unconsciously, to gather more and more facts of how one is, to think more afterwards, "How did I behave? What did I do? How did I say that? How did I treat so and so? Where was I when I ate?" - unconscious, out of habit, words come out of my mouth. I don't know it. I'm sorry I said it. I excuse myself. What is this little creature, thinking he wants to grow up, thinking ~~he~~ can, thinking there is that kind of a possibility of becoming conscious, and even conscientious, and that this little creature could become a grown-up harmonious person? What we call harmonious

and look at it from the standpoint ~~where~~ ^{of} man on Earth, and what is his aim and what is the aim of the Earth? And even if now on Earth he has settled with the Karma belonging to his life, will he eat it? Will he undo it? Will he eat his sin? Will he be able to continue? Has he got that kind of ~~strength~~ ^a strength?

But even when one ever reaches infinity, one can become more and more infinite.

If I never reach full consciousness, I can become a little bit more conscious and push out my unconscious states. I believe in the sun when it comes up and there is dawn. It's not mid-day. I don't have full light. I know that. But I hope, because I have belief in the sun which I see come up, when it reaches the horizon, and it is visible to me.

Work has that kind of function. One simply says, "Try, to see if, maybe, there is a certain light that might go up. Maybe there is something at certain times, if you try it, in a very simple way, that you could compare with a light that is there. Then, as an "I", as if that, as separation, is looking benevolently at you, wishing, also with all its own heart, if this "I" exists already with a heart, that you could deliver yourself to be delivered from the bondage of this Earth.

That is the hope, of course. That is the aim that one should have. That's the reason there are meetings. There is now the reason why you don't have meetings. Because, now you continue and now you must depend on your own feet. And, you have to live and you have to find out and you can check every once in a while, if you like. But the emphasis is now on you. If it is that kind of a school, I kiss you farewell because now you are graduating and now the teacher as it were-he stands on the side a little bit and lets you pass by. He will look time and time again. He will be with you many times but he will not be with you in the way, it has almost become a habit. That has to be broken. It's necessary to understand that kind of life. It's necessary to see what is needed. It's necessary to pray every once in a while for a divine - divine understanding. It is necessary to devote your time to the possibility of living in the here after. It's necessary to pay all debts to Mother Nature and to get from her a free and clear bill of sale, representing the value of your life. She's willing to give it to you. It's your diploma when you die.

Goodnight.

END TAPE

trans, Sherry / DeS.
Rollott, Jessica / Edwige
Prof. J. Werner